

TO TERĪM, THE HOPE OF ALL HADRAMAUT

139

on a hill. Whilst we photograph, survey and sketch, we feel⁰⁰⁰ as if our narrow standing-place were swaying gently to and fro. It is unpleasant to contemplate that we are so high above the level of the ground, standing on a slender tower made of almost nothing but dried mud.

5. SMALL RUINS OUTSIDE TERĪM.

In the evening, during the family motor drive, when the¹⁷² el-Kāfs and their set ride in slow procession through the⁷⁷⁸ gardens of Terīm and the baked plains of stone that lie outside it, a hill in the midst of Wādī ʿEdīd is pointed out to us,^{64 2 ●} which is said to have associations dating from the ʿAd epoch. From a certain distance an old, paved high road is clearly visible, leading to the summit of the hill, where a temple must have stood. Only loose stones with mortar between them are now to be seen on the hill; at its base there are the remains of foundations of buildings, which seem to point to a guest-house with many small rooms. For the people of Terīm these ruins have an odour of sanctity; a similar hill, close by, is used by childless women as a place of worship, where they have to perform certain nocturnal rites by means of which they hope to have children.

6. A WALK THROUGH THE TOWN.

On the following day, May 28th, we go with the doctor⁷⁵³ to see his house and clinic. This pioneer of western medical⁷⁵⁸ science has no easy time here; the people still cling to their own ideas as to the functions of the human body and the causes of illness. They think that there are three chief causes of sickness, namely *riyāḥ* (gasses in the blood), *burūda* (cold), and *ḥarāra* (heat). They say of foods that they make the body cold or hot, or cause or disperse flatulence. Even the men of standing talk about their ailments in this terminology